

CATHOLIC • ACTION •

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September, 1952

"PICMME"

Very Rev. Msgr. Paul F. Tanner

CATHOLICS ON THE MOVE

ONE WORLD IN CHRIST

NATIONAL CATHOLIC YOUTH WORK

RENT CONTROL: AN INTERPRETATION

Catholics and International Life

Labor Day, 1952

New Study by Catholic Peace Group

A NATIONAL MONTHLY PUBLISHED BY THE
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The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

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EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

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The N.C.C.M., a federation of organizations of Catholic men, represents its affiliates at important meetings, provides program aids and renders other services. It publishes a monthly illustrated news magazine *Catholic Men*, which it supplies as a service to organizations affiliated with it. It sponsors the Marberth Movement of Catholic information newspaper articles. It produces three weekly nation-wide radio programs—*The Catholic Hour* (National Broadcasting Company); *The Christian in Action* (American Broadcasting Company); and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System. In addition it produces regularly television programs as the Catholic portion of the "Frontiers of Faith" series offered by the National Broadcasting Company Television Network.

The N. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad. All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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September, 1952

OUR COMMON CATHOLIC INTERESTS

A New Study by Catholic Peace Group

CONTROLLED but effective migration of Asia's refugees and surplus peoples should be planned now to help relieve the great overpopulation in the Far East, said the Asia Subcommittee of the Catholic Association for International Peace in a statement last month.

Calling attention to the discriminatory immigration policies of many economically favored nations, they declared that such countries have a moral obligation to aid the migration and resettlement of such needy peoples regardless of their national origin or race. Formation of an organization to survey Asian migration needs was urged, followed by the necessary movement of population. Such a migration, while "only a minor part of the vast program that must be undertaken," said the statement, "... cannot be delayed without serious consequences."

It was suggested that such a program might be patterned on the present Provisional Intergovernmental Committee for the Movement of Migrants from Europe which facilitates immigration of European refugees and surplus peoples.

Coordinated with an over-all economic improvement program for the Far East, migration could not aid in the long-range solution unless increased food production, technical assistance and trade development are speedily promoted, it was pointed out. In addition to aiding the development of Asia, the migration of these predominantly agricultural peoples "could give a greater productivity to the soil and lighten some serious political burdens of the Western free world." Over-all

economic betterment could be organized through some already established organization such as the U.N. Economic Commission for Asia and the Far East.

The refugee situation in Hong Kong was emphasized. There more than one million Chinese DP's who have fled Communist tyranny on the mainland are living in a small area completely unable to sustain them.

Labor Day 1952

"LABOR Day is a kind of All-American Social Justice Day. It is a day that should draw us up short and make us examine our conscience. Is there greed in us? Is there hatred in us? Do we work with others? Do we do our work well and to the best of our ability? Do we pay justly? Do we charge justly? Do we do what is necessary for the common good? Do we always keep the welfare of America in mind? Do we love our neighbor as ourselves? Are we good human beings? Are we good Christians?"

"Labor Day is a Social Justice Day because of two facts of human nature. One is the great worth of the individual. We are made in the image and likeness of God. We can think. We have will power. Christ Our Lord came down to redeem us. If we do not carry our personal dignity into so important a part of our life as our work, we are demeaned.

"We also depend on one another. We are extraordinarily important individuals; but we are interdependent by our very nature. That interdependence is ennobled by kinship: we are children of One Father, and we have an adopted son-ship through Christ our Brother. We are born to be broth-

ers. We carry that over into our work or we are demeaned and so are others."

"We must be mindful of the fact that there still remain some basic defects in American economic life. White collar workers have not organized enough to protect themselves, and federal and state laws give them little protection. There remains the perennial American problem of how to prevent discrimination in employment, particularly against Negroes and Mexicans. While the hours of work have been reduced, 'speedup' has been increased in some industries beyond all reasonable consideration.

"There remains, also, the problem of how the union in the single plant and throughout a whole industry can be not only a protective organization but one which works together with management for the general welfare of the company, the industry and the country. There is a marked improvement in the attitude of management towards their co-workers farther down the line. The credit is due not only to the unions and to legislation; management itself has voluntarily cooperated.

"Cooperation of labor and management is important now. Our country is supporting two economies, one of war and one of peace. Wholehearted cooperation is necessary for present purposes. But if the economy of war ends, prevention of unemployment within a single economy of peace will require cooperation to the utmost.

The foregoing quotation is from the 1952 Labor Day Statement of the N.C.W.C. Social Action Department issued under the name of Rev. R. A. McGowan, its director. The statement further says, on a note of optimism, "Labor Day now is more a day of hope and of resolve than one of protest."

"PICMME"

Very Rev. Msgr. Paul F. Tanner

THE cruelty of man toward man has manifested itself in the past three decades in a new savagery symbolized by the Homeless Man. Forced migrations are not unknown in history. Conquering pagans often expelled, killed or sold the conquered into slavery. Among civilized nations the "Uncle Tom's Cabin" of forcible migration was the British expulsion of the Acadians in 1755, immortalized in "Evangeline," which turned sentiment and practice against such barbarism. Progress was tragically short-lived, however, and since Russia's efforts to populate Siberia after the Revolution the practice of forcible migration has found acceptance among nations to such an extent that perhaps more millions of homeless people are living out tortured existences today than ever before in human history. Even a cursory glance chills one's blood—eight million homeless Moslems in India; five million homeless Hindus in Pakistan; two million homeless Chinese in Formosa; ten million expellees in Germany; millions more in Italy—and what can be said of some thirty-five millions captive behind the Iron Curtain, spiritually though not physically, torn from their homes. The very magnitude of this atrocity seems to blunt our sensibility to its terrible significance.

How unstable must peace be until this volcano of frustration and desperation can be drained off by humanitarian assistance and man's cruelty to man repaired in some degree by Christian charity.

It is this background that makes "PICMME" an important agency, for it means hope to millions and stands as a Nathan before David to say to the consciences of us all "Thou art the man." PICMME's task is limited; one might term it only a gesture, but even a limited gesture is important at a moment when little else is being done.

PICMME, of course, stands for the Provisional Intergovernmental Committee for the Movement of Migrants from Europe. It was organized through the initiative of the U. S. Government at the end of 1951 to carry on the tasks previously undertaken by the defunct International Refugee Organization. At its organizing meeting PICMME stated its *raison d'être* as follows:

The governments adopting this resolution

Recognize

there exists a problem of surplus population and refugees in certain countries of Europe, while certain

overseas countries offer opportunities for the orderly absorption of additional population;

the problem is of such magnitude as to present a serious obstacle to economic viability and co-operation in Europe;

whereas a general improvement in economic conditions and increased production would provide increased possibilities for employment and settlement in Europe and, by facilitating intra-European migration, would offer a very important contribution to the solution of the problem, an increase in European emigration to countries overseas nevertheless remains another necessary element;

a close relationship exists between economic development and immigration;

international financing of European emigration should contribute not only to solving the problem of population in Europe, but also stimulate the creation of new economic opportunities in countries lacking manpower;

the present volume of migration is insufficient to meet the needs of emigration countries or to allow full use of the possibilities offered by immigration countries;

there is a need for the pursuit by the appropriate international agencies of all migration activities falling within their respective fields;

the provision of facilities for the transport of migrants who could not otherwise be moved without such facilities can make an important contribution to increased migration;

steps should be taken to provide transport facilities for such refugees as may desire and have the opportunity to emigrate from overpopulated countries; and

consequently, provisional intergovernmental arrangements between the democratic governments which adopt or may hereafter adopt this resolution are necessary in order to move persons who are attached to the principles to which these governments subscribe and who desire to emigrate to overseas countries where their services can be utilized in conformity with generally accepted international standards of employment and living conditions, with full respect for human rights;

The governments constituting PICMME agreed:

that the purpose of the Committee will be to make arrangements for the transport of migrants, for whom existing facilities are inadequate and who could not

otherwise be moved, from certain European countries having surplus population to countries overseas which offer opportunities for orderly immigration, consistent with the policies of the countries concerned;

that the committee will

provide and arrange for land, sea and air transportation, as required; assume responsibility for the charter of such ships operated under the auspices of I.R.O. as may be required; co-ordinate a shipping program utilizing commercial shipping facilities to the maximum extent possible and the chartered ships transferred from the I.R.O. to secure those movements for which commercial facilities are inadequate;

to admit to membership governments with a demonstrated interest in the principle of the free movement of persons and which undertake, subject to approval by the proper governmental authorities, to make a financial contribution to the committee, the amount of which will be agreed to by the committee and by the government concerned;

to elect its own officers, establish its Rules of Procedure, establish such sub-committees as it may decide (including an Intergovernmental Sub-Committee on the Co-ordination of Transport), and exercise the powers required to carry out its purpose;

to a plan of operations, a budget, a plan of expenditure and the terms and conditions under which available funds shall be spent, in accordance with the following principles:

- (a) each country of reception will retain control of standards of admission and the number of immigrants to be admitted;
- (b) only those services will be undertaken by the committee which are essential to the movement of migrants who could not otherwise be moved;
- (c) the committee will ensure that its administration is conducted in an efficient and economical manner;

- (d) any member government making a contribution to the operating fund will be able to stipulate the terms and conditions under which that contribution can be used;

to appoint a director responsible to the Committee;

that the committee shall vest the director with the powers necessary to carry out the responsibilities entrusted to him by the committee;

that the committee will examine the need for its continuing existence beyond a twelve-month period.

Recognizing the moral leadership of the Holy See, PICMME has seated a representative of the Holy See in its deliberations since its inception. Naturally the good offices of the Holy See in turn have been at PICMME's disposal.

During its first three months of operation PICMME assisted in the movement of 31,952 emigrants; its 1952 target is 121,000 emigrants. The rate of movement is slowing down, due principally to inability to complete negotiations for larger numbers of entry visas into the United States, Australia, Canada and the Latin American countries. Some of the Latin American countries will need financial assistance to assure useful employment of the immigrants they are willing to accept. In a few other countries some aid in traveling costs may be needed. As any citizen of the United States recognizes, governments, and especially their people, seem extremely cautious and slow in "opening the door." Some of this hesitancy may be caused by prejudice against admitting new people; some by ignorance of the economic usefulness and value of new citizens, and most of it by sheer ignorance of world conditions. In a sense the Homeless Man is a time-bomb slowly ticking away the unknown moments that intervene between us and a catastrophic atomic war.

PICMME's task is a blessed one; our prayer should be that this pilot project of mercy should be expanded, a thousand-fold, for upon its success, soberly, may the peace of the world in large part depend.

When this happens, emigration attains its natural scope, as experience often shows; we mean the more favorable distribution of men on the earth's surface suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all. If the two parties, those who agree to leave their native land, and those who agree to admit the newcomers, remain anxious to eliminate as far as possible all obstacles to the birth and growth of real confidence between the country of emigration and that of immigration, all those affected by such a transference of people and places will profit by the transaction; the families will receive a plot of ground which will be native land for them in the true sense of the word; the thickly inhabited countries will be relieved, and their peoples will acquire new friends in foreign countries; and the states which receive the emigrants will acquire industrious citizens. In this way the nations which give and those which receive will both contribute to the increased welfare of man and the progress of human culture.

—Pius XII, *La Solennita Della Pentecoste*

Catholics On the Move

Rev. Lucian L. Lauerman

THE Department of Commerce estimates that there are presently more than 500,000 trailer coaches in use in the United States. About a million seven hundred thousand people now live in these mobile homes. According to conservative proportions, approximately 350,000 of that number would be Catholics.

Canon Law (Canon XIV) defines those Catholics who are continually mobile as "peregrini" or "vagi." In 1950, a survey of persons living in trailers revealed that 45%, or about 675,000 people, used them as temporary homes. According to Canon Law, these people are either *incolae* or *advenae* and consequently have domicile or quasi-domicile in some parish or at least in a diocese. The Catholics among the ten thousand veterans, most of them with families, who are living in trailers while attending college would, in general, come into the *advena* classification. Also, this status would probably hold for Catholics of the 35.5% of the trailerites who are production workers and the 6.9% who are construction workers. However, no economic or social classification could ever serve reliably to establish the canonical status of any group. Within any grouping of trailerites there would be great individualization as to domicile or non-domicile.

By reason of domicile alone, trailerites represent a new, special and challenging problem to the Church. A casual check among various priests in parishes where trailers come to rest, indicates that there is proportionately less sacramental ministration to Catholics in trailers than to Catholics who live in other types of homes. As to religious vocations, the writer has not heard of a nun or seminarian who grew up in a trailer environment.

Trailers had a place in American life from the earliest times. Although the current phase of mobility is only about twenty years agrowing, nomadism has always been an aspect of civilization. America's early settlers migrated from the East to the West in covered wagons. Before them, the Indians employed the travois to carry their wigwams and household equipment. Wheeled homes, "chuck wagons," were adopted for the needs of cattlemen, lumberjacks, and threshing crews. The tent trailers of the early twenties were a logical progression. From the tent trailers evolved the baggage trailer, the motor bungalow, and the modern coach trailer. The recent trailer show in Washington, D. C.—the name of the show was

"The City on Wheels"—demonstrated over twenty different types of use for trailers; homes, of course, and offices, studios, laboratories, X-ray units, health clinics, libraries, restaurants, salesrooms, etc.

The post-war manufacture of trailers has grown steadily. In the year 1951, 85,000 trailer coaches were manufactured. A production of 150,000 a year is anticipated. The units are priced from \$2,800 to \$7,500. It is a business which grosses over a billion dollars a year. The manufacturers contend that they have proved their value as an industry. They have required no government subsidy following World War II and have nevertheless continued to grow, and to supply an increasing demand. The housing shortage called into service the quick construction facilities of the trailer manufacturers as also did the need for housing of construction workers at dams and large government projects. More recently, defense activity has developed added needs for mobile homes and facilities.

Three types of mobilization find the trailer a valuable asset: (1) industrial mobilization, (2) military mobilization, (3) civil defense.

Industrial mobilization needs mobile housing in rural areas where new plants are being built; in areas where old war plants are being reactivated; near plants where specialized tools or instruments are made. Housing emergencies at the beginning of World War II proved the value of mobile units. When the need arose, the manufacturers of trailers offered the government low-cost housing on a mass production basis. The manufacturers could build to government specifications with vast saving of scarce materials as compared with other housing construction. Construction figures show that 1/10 to 1/3 more critical war material—copper, steel, wood, rubber—was needed for equivalent housing in an apartment or frame structure. Early in the industrial mobilization period of World War II, chiefs of government ordered 40,000 to 50,000 mobile homes, capable of housing three or four persons per unit. These were placed in war plant areas. When war workers were shipped from one vital job to another, homes went with them. In the present defense effort the number of defense workers will have reached an estimated 7.7 million by the last quarter of 1952. At the H-bomb project in the Savannah River area, the Dupont Company is guaranteeing the rental of 4,000 family trailers. There are about 2,000

private trailers in the area. Catholics occupy about 5 of every hundred trailers at Savannah River. By a very conservative estimate the 300 "Catholic trailers" which moved into the Savannah River project brought 1000 Catholics to a place where Catholics constitute less than 1% of the population. In defense areas in other parts of the country the percentage of Catholics is, of course, larger. Wherever trailers settle in large numbers there is a proportionate influx of Catholics and increased need for pastoral care.

Military mobilization involves personnel and services at home and abroad. In the United States, Naval, Army and Air Force installations have trailer courts either on the bases or nearby. Trailer manufacturers have voluminous testimony from military personnel who prefer trailer homes where they can live with their families. When they are transferred from camp to camp or base to base, they can do so at a minimum of travel expense, and within a few hours after they have arrived at their destination, they are established in a home. Many military people who are going away from the country drive their home and family to the home city of the wife or husband and then, with a feeling of security concerning their own, go to the point of embarkation.

Abroad, the Military used trailers in the war-devastated zones. Coaches of simple construction were used for refugees. Families could be kept together, and some semblance of moral and physical health as well as morale could be preserved among a broken people.

In *Civil Defense*, the trailer coach has important potentialities. In necessity, trailer coaches could quickly provide care for a large part of the population of a bombed city. A large number of trailer coaches stand on city lots awaiting sale. The Chicago Civil Defense Authority has estimated that within a few hours time, hundreds of trailer coaches could be located in the forest preserves surrounding the city. Within thirty-six hours, this number could be increased to several thousand. These could serve as temporary hospital quarters, as houses for children, aged and infirm, as food dispensing stations, laundries, etc.

Many people are critical of trailers and trailerites. Sound civic and moral standards are associated with stationary abode and unbroken social relationships. Rightly so. However, the accustomed generalizations concerning the present day mobile population may not be justified. The legal definition of a transient person as "a wanderer ever on the tramp" does not hold any more. That definition, with its debasing connotation, came from the Poor Laws. Also the belief that the mobile home dweller is economically poor is a fallacy. The average annual income of trailer coach families is estimated at \$4,450. The national average in 1950 was \$3,313. In fact, most trailerites are home owners, financially independent and socially secure.

In educational background, the norm for the trailer

group is quite high. As compared with the general public, about three times as many mobile home residents have had some college education. Residents are drawn from many walks of life—production workers, 35.5%; sales and services, 15.6%; executive and personnel, 15.4%; miscellaneous (including students), 12%; retired, 8%; construction, 6.9%; government, 6.6%; unemployed, .02%. The artist, engineer, retired banker, student, housewife, all those and many more enjoy living in trailers. These people are not wanderers or vagabonds who roam aimlessly from spot to spot. Conversation with them reveals that they are stable, settled persons who have a freedom and spirit of adventure greater than individuals who live in stationary dwellings.

Trailer courts present some reason for a low estimate of the trailer people. Some courts are bare, unkempt, and unsanitary, "almost as bad," some trailer advocates quickly find, "as tenement sections in a slum area." Actually, the mismanaged trailer court and the undesirable trailerite are a minor blot on a varicolored picture. Many trailer courts have recreational facilities, playgrounds for children, and small community centers. The Trailer Coach Manufacturers Association, the organization which serves the interests of the industry, provides assistance to trailer parks. At present, 150 million dollars is invested in 7,500 trailer parks. The better parks place 25 trailer lots per acre, each trailer averaging 2¼ persons. The TCMA estimated in 1950 that it cost from \$500 to \$700 per lot to prepare a trailer park for use, including grading, installation of water lines, electricity, sewage disposal pipes, hard-surfaced roads and driveways, sanitation, laundry, recreational facilities, and landscaping. Florida, the mecca of trailerites, offers the largest number of good court facilities.

Authoritative opinion foresees defense mobilization and its component construction as a long-time program. The housing shortage meanwhile continues to increase. Both of these conditions fertilize the growth of trailer homes. Trailers are going principally to the two places which are the choice locations for defense production—remote, rural, geographically protected places or industrial suburbs where plants are reactivated or expanded. In both of those locations the pastoral coverage has been large in extent and the clerical staff small in number. Usually Catholics are served through one-man parishes where the schools, if any, are filled. Ordinarily neither the facilities nor funds nor personnel are immediately available to care for the new trailer families. Often the community attitude of indifference or rejection or even hostility carries over into the parish. The people of the parish may not welcome the new neighbors who crowd the pews and the school rooms and who disregard local castes and customs.

Regardless of the problems in parish adjustment the care of the trailerite appears to be solely pastoral. A

specialized ministry similar to chaplaincies in military installations and in the former CCC camps does not appear to be a wise long-time plan because the trailer people are independent and civilian and because they should be educated in parishioner responsibility. Even though their domicile be temporary now and later, their necessary relation to a parish, pastor, parochial school or catechism class ought to be urged as a vital part of their Catholic Faith.

At the Savannah River project with its 6,000 trailers the Sisters of Christian Doctrine have been very effective in establishing lines of contact between the trailer dwellers and the parish. They use the census approach. In fact, for original contacts, nuns may have readier access to the people than do the clergy or delegated laity.

Seminarians have been useful also, as census takers and catechetical instructors. During the spring and summer of 1952 several students from the National Catholic School of Social Service of Catholic University found ways of cooperating with the parishes in Aiken, South Carolina, and in Augusta, Georgia, in connection with their regular social work with NCCS-UCDS. Thus far the Confraternity of Christian Doctrine has not been developed as much as it could be because of the few available local persons who could meet the needed requirements.

Of the established national Catholic organizations the National Catholic Community Service has been the substantial instrument for the Church. The NCCS has brought over its experience from the war years and presently is a member agency of the United Community Defense Services, Inc. Both in its independent and in its cooperative role NCCS has sponsored and given as much assistance as its scope permits. Its leadership in studying the trailer court problems, in providing skilled personnel and even at times financial aid has been primary in Catholic action for trailerites and trailer areas. The work of NCCS as a supplement to the labor of the local pastors provides the important Catholic counter action to the energetic efforts of other denominations who have sent sizable funds and numerous church workers. The facts gathered by NCCS and many of the local clergy in defense areas indicate that indifference to the question of the trailer Catholics may develop into a large leakage. On the other hand there is now enough experience nationally and locally to urge greater interest and action for holding and helping Catholic trailer dwellers in the practice of their Faith. Mobility in the population of the United States is definitely on the increase. Not only in mobile defense areas but also in a surprisingly large number of stationary parishes Catholics on the move are here to stay.

Calendar of Scheduled Catholic Meetings and Events

September, 1952

- 4-6—PHI KAPPA—29th biennial convention, Kansas City, Mo.
- 4-7—NATIONAL NEWMAN CLUB FEDERATION—national convention, Lafayette, Ind.
- 11-12—APOSTLESHP OF THE SEA—7th annual convention, Cleveland, Ohio.
- 19-21—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Lansing, Mich.
- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington
- 24—SOLENN CONSECRATIONS OF THE MOST REV. LEO R. SMITH AND THE MOST REV. JAMES J. NAVAGH as Auxiliaries of Buffalo, N. Y., and Raleigh, N. Car., respectively, in the Cathedral, Buffalo, N. Y.
- 26-28—LITHUANIAN AMERICAN ROMAN CATHOLIC FEDERATION—annual national convention, Detroit, Mich.
- 28-30—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional conference, Portland, Ore.
- 28-Oct. 5—CATHOLIC BIBLE WEEK—500th anniversary of the Gutenberg Bible sponsored by Catholic Biblical Association and National Center Confraternity of Christian Doctrine.

October, 1952

- 3-6—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Provinces of Portland and Seattle, at Great Falls, Mont.
- 9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Memphis, Tenn.
- 13-14—CONFRATERNITY OF CHRISTIAN DOCTRINE—priests' institute, Alexandria, La.
- 14-16—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill. (changed from October 7-9)
- 17-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress at Boston, Mass.
- 17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
- 24-26—THIRD ORDER OF ST. FRANCIS—quinquennial congress, Milwaukee, Wis.
- 28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

- 7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.
- 8-9—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional conference, Columbus, O.

April, 1953

- 21-24—CATHOLIC COMMITTEE OF THE SOUTH—biennial convention, Richmond, Va.

One World In Christ

Rev. Frederick A. McGuire, C.M.

World Affairs: Your Business

Article I

WHETHER he is a capital C or a small "c", surely every Catholic should be truly catholic in his or her approach to this one world which is God's.

It is the glory of this nation that under the Stars and Stripes there are only Americans, no matter what may have been the racial or national origins of their forebears. How much more so is it the glory of the True Church that it makes no distinction in race, color or nationality.

But, while the Church officially makes no distinction in these matters and shows no tendency to exalt one people above another, the same cannot be said of individual Catholics in America. Real prejudice does exist in the minds of American Catholics and is based to a great extent on ignorance of things beyond the continental borders of the United States.

This ignorance of world affairs, this appalling lack of interest in the well-being of our fellowman in distant places, is in no way due to a dearth of available information. We have a plethora of printed material, factual and objective, on every country and every race. The fact that it is not being used seems to indicate a lethargy, a self-centered attitude which besets the American people in general. The majority of our people cannot have an intelligent opinion on world affairs because they have not taken the trouble to read what goes on in foreign countries. All the nasty details of a local divorce case are read carefully; the sporting news is not only read but forms the basis of many a long conversation; but the South African racial question, the Tunisian unrest, the growing Communist influence in certain Latin American countries, the agrarian reform to be attempted in the Philippines—these subjects which will have a lasting effect on the history of the world are skipped over as being unimportant and uninteresting.

Because of this intellectual laziness on the part of our people, it is almost a hopeless task to make them understand the world mission of the Church. From its very beginning, the Church was essentially missionary, going forth from its birth-place in Judea to distant lands and people of differing cultures. At that time, only thirty or forty miles could be covered in a

day, while in our time we may travel by plane half way around the world quicker than St. Paul could journey from Jerusalem to Damascus. Despite the convenience and speed of modern travel, the mission work of the Church creeps along. For two thousand years we have gone about the task of bringing God's truth to mankind; yet, today, five-sixths of the world's people are not Catholic. The task that faces us is a monumental one and cannot possibly be accomplished by the very small army of consecrated men and women, priests, brothers and nuns, numbering one hundred thousand, who are directly engaged in the missionary areas of the world. If there is to be any great and outstanding growth in the number of Catholics, there must be a rebirth of that apostolic zeal among the laity which characterized the Church in its infancy.

Why is it so important at this particular point in history for the Church to spread, and to spread rapidly? Why cannot we afford to go along ploddingly as we have done in the past, gradually building up a foundation in the non-Catholic areas? Anyone who is fully acquainted with the tremendous advances made by the forces of godless Communism can readily see that unless the Church, offering the only real opposition based on reason to Communism, will extend its influence, there will be a world cataclysm in which the Church will find itself once again in the catacombs. There has been in Catholic publications throughout the world statement after statement emphasizing this very idea. However, there seems to have been but little re-assessing of the powers within the Church which will make it possible to fight the philosophy of Communism among the underprivileged peoples of the world where this evil force is so effective.

All Catholic lay people are at one in agreeing that the truth, revealed by God, fully accepted by the great masses of the world, is the only possible way to stop the onrush of this religion of materialism. Mankind no longer believes that wars ever bring a solution to the evils and injustices and inequities that exist among men. Men do agree that it is in the arena of ideas that this whole problem must be fought out. No one questions the terrible zeal that drives on the protagonists of Marxism. It is impossible to deny that these forces of evil have developed men and women

who are perfectly willing to shed their blood in order that they may further their cause. It is not a form of insanity that causes these people to fight with every weapon at their disposal, to make men believe as they believe. Frequently, in their minds is the thought that they are fighting for man's betterment. They are convinced that they have the way, the truth and the life.

Our Catholic people, through no merit of their own, have been given the tremendous grace of faith. In the recesses of their minds there lies dormant the conviction that they too have a mission, but this belief is cloaked over and hidden by their absorption in that very materialism which they would deny as important. The full force of their Catholicity has never been able to exert itself.

The answer to the problem of spreading the faith and strengthening Catholicity in every country of the world will not be solved merely by sending more money to the missions. It will not be solved simply by erecting in non-Catholic areas orphanages and hospitals and schools. There is a stark tragedy being played out today on the world's stage. It is a tragedy wherein two opposing forces fight for possession of men, and men who are, as it were, the pawns in this game do not fully understand what goes on about them. They are hungry and no one gives them to eat; they are sick and no doctor cares for them; they are enslaved and no one arises to liberate them. Man is not merely a soul and not merely an animal. Man on this earth is body and soul and there is a close relation between the economic status of man and his spiritual progress. Government has set up certain programs of economic and social betterment to cure at the root some of the inequities that are to be found in so many areas of the world. Too frequently, these programs lack the vivifying Christian philosophy which will keep them going after the immediate threat to the political status quo has passed. The Catholic hospital set up in some poverty-stricken country as an example of Christian charity ministers to those who have been afflicted by disease, but it would be far better if those conditions which bring about disease were changed so that the burden of the hospital would not be so heavy. Programs of preventive medicine wisely undertaken and carried out not for political reasons, but because of true charity, would make it possible to win a sympathetic hearing for the Christian truths. The care of the orphaned child is a work of wonderful mercy, but how much better it is to keep alive the mother by proper prenatal and post-natal care, or to improve the earning power of the father so that he may not be forced to abandon his child. In general, the people of the U. S., so used to prosperity and good living, cannot understand the degrading poverty that presses down upon more than a billion people. It is almost impossible for them to realize that more than half of the world's population goes to bed every night hungry.

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1952-53 series of eight articles, month by month, under the general title, "World Affairs: Your Business." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

Communism using distortion and falsehood makes its appeal to those unfortunate people by promising a paradise on this earth. It makes promises that can never be fulfilled but promises which will appeal to the poor and the needy who are ready to grasp at any straw. The Catholic Church following out, as it must, the example of Christ, has a positive obligation to alleviate as far as possible those conditions of economic distress which make it almost impossible for man to consider seriously the spiritual ideas and to concentrate upon anything but the simplest essentials of food, clothing and lodging.

The Catholic Church is not alone the bishops and the priests but the whole body of the faithful. Therefore, the obligation of propagating the faith does not lie only with the bishops and the priests. If a full realization of their missionary obligation were present to our Catholic laity, many would willingly forego the comforts and conveniences of American life that they might, in missionary areas, bring to bear their talents for alleviating that distress upon which Communism feeds. By the example of their Catholic lives, lived out in public view before the eyes of pagan peoples, they would contribute a tremendous amount to the preaching of the truths by the missionaries. They would offer themselves and their talents to those programs of economic assistance now being carried on by the U.N. and the U.S., and they would imbue these programs with a Catholic philosophy which is so necessary for their success.

Knowledge must come before action. Returning to the first ideas expressed in this article, our Catholic lay people must realize that they have a real obligation to make themselves aware of the actual conditions existing in all parts of the world. It is immoral for them to maintain that isolationism in their thinking which has so frequently been expressed in the words: "We have enough missionary work to do in our own country; why send missionaries abroad?" The people who use this excuse for their mental laziness are the very same people who take no interest whatsoever in the tremendous missionary problems which exist in

our own country. They do not even know the extent of the U.S. missionary problem. They do not know that half of the people of the U.S. are affiliated with no church whatsoever. They do not care one whit about the fact that there are 1700 counties in the U.S. where there is no resident priest. We wonder if these same people contribute to the furtherance of the home missionary effort.

This is God's world and our efforts on behalf of mankind in general cannot be limited by those man-made borders by which we designate a nation or differentiate one country from another. Every Catholic who is sincerely desirous of living out his Catholicity must recognize no racial, no national boundaries in his efforts to make this one world in Christ.

DISCUSSION QUESTIONS

1. What is the primary work of the Church?
2. Have Catholics an absolute obligation to propagate the Faith?

3. Is there an opportunity for the Catholic laity to work in mission areas but not directly as missionaries?
4. What connection is there between the U.S. and U.N. programs of technical assistance and the Catholic missionary effort?
5. May a Catholic in good conscience fail to be interested in world affairs?

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Catholics and International Life

Following is text of an address given by His Holiness Pope Pius XII, July 23, 1952, to the delegates attending a study congress under the auspices of Italian Catholic Action. The Pontiff stressed the Catholics' task to create a proper atmosphere for the growth of unity.

WE extend a hearty welcome to you, beloved sons and daughters, who have devoted yourselves during these days to the study of the problem: "Catholics and International Life."

Much talk and discussion have already been given to this matter in both the theoretical and practical fields. We ourselves have repeatedly—when, participants at congresses aimed at the promotion of European unification and the drawing together of states in a higher cultural and political unity were gathered around Us—manifested Our thought on this question. Therefore, in this general audience We must limit Ourselves to a few brief observations.

International unification is making notable progress, notwithstanding psychological obstacles that are neither slight nor readily overcome. For technical progress, economics, politics, the necessities of a common defense are pressing and seem both able and willing to attain their objective. By this very fact there is entrusted to the Church and to Catholics a duty that requires vigilant attention and grave earnestness.

Catholics are in the first place extraordinarily capable of collaborating to

create an atmosphere without which a common international action can have neither consistency nor prosperous growth. It is the atmosphere of mutual understanding whose fundamental elements can be thus indicated: reciprocal respect, mutual sincerity which honestly recognizes the same rights in others which is demanded for oneself, the disposition of benevolence toward the children of other peoples as toward brothers and sisters.

The Catholics of the entire world should properly live always in this atmosphere. They, indeed, are united in all the richness of their Faith, and therefore in that which is for man of the highest, most intimate and most impelling nature, not less than by the radiation of their Faith in social and in cultural life. Catholics likewise are educated from childhood to consider all men of whatever area, nation or color as creatures and images of God, redeemed by Christ and called to an eternal destiny, to pray for and to love them. There is no other human group which offers such favorable presuppositions in breadth and depth for international understanding.

By this very fact a great responsibility also weighs upon Catholics: they

must above all feel themselves called to overcome and conquer all national narrownesses and to seek a true fraternal meeting between nation and nation.

We have already observed at another time how necessary is a respectful reserve and regard for the wholesome cultural particularities of individual peoples if there is no wish to poison every mutual approach. We fear that every civilization which aspires not only to preserve the good earthly effects—and they truly are not few—of the ancient Christian civilization, but which openly or in a concealed manner rejects the exact meaning of it, is hopelessly destined to fall victim to the assaults of materialism.

You know the efforts being made to form a European culture of non-Christian character, spirit and soul. You, children of the Church—and in Europe you are neither few nor weak—have the holy duty of opposing such tendencies. You will render the Europe of the future the most distinguished service if you succeed in bringing it about that genuine Christian culture based on the Catholic faith will everywhere find respect for its liberties and its faculties or, at least, a fully recognized right to citizenship.

NATIONAL COUNCIL CATHOLIC WOMEN

Rent Control Law: An Interpretation
— In Support of U.N. — Godliness
and Citizenship — With Our Nationals

RENT CONTROL LAW: AN INTERPRETATION

TIGHE E. WOODS

Because of the current interest in rent control, the N.C.C.W. invited Mr. Tighe E. Woods, director, Office of Rent Stabilization, to present, as he sees it, the social implications of rent legislation. Mr. Woods is a graduate of Notre Dame University, married, and the father of four children. He was formerly a member, and later owner, of a real estate firm specializing in management; thus he has had experience on both sides of the picture, as a real estate operator and as a rent control official.

AT this moment approximately 65 million Americans are living in rented units: hotel rooms, rooming houses, apartments, private homes, trailers, motor courts. Some of those 65 million even live in antiquated log cabins without indoor sanitary facilities, rickety shacks that had not known a human occupant for half a century until the present national housing shortage developed.

To the statistician the figure 65 million is staggering. But the picture it presents can mean vastly more to those who try to do what they can toward applying Divine teachings of love and helpfulness toward our fellow man to the healing of the many economic aches and pains that plague our world today.

Congress has enacted and continued the Federal Rent Stabilization Program in an effort to cope fairly and realistically with this problem. Through the years some provisions of the Housing and Rent Act have been altered. The latest change was in June when Congress decided the program should end in the so-called non-critical areas after September 30 unless local governing bodies declared for continuance.

But the principles of the program have never changed. Those principles may be stated as a continuous effort by the Office of Rent Stabilization, ably aided by local volunteers acting as Rent Advisory Boards, to keep rents in balance so that both landlord and tenant are treated fairly.

Certainly Federal rent controls cannot end a housing shortage. Only the building of more housing can do that.

Yet years of experience have shown that anarchic rentals during a housing shortage are not the answer. Real estate experts commonly say that if fewer than five percent of the potential rental units in a given area are actually available for rent, then the man and woman seeking shelter have no real choice. They must take whatever they can at whatever price the

owner chooses to set. But that is not the end of the story. The family head who must pay a disproportionate amount of his income for rent must stint on other things. His children must forego trips to the dentist and the doctor. There is less money available for education, for clothing, even for food. And, apart from the suffering to the individual family the whole community necessarily suffers.

How does this Federal rent program operate?

It puts a ceiling on the rent a landlord may charge and requires that the services and equipment promised in exchange for that rent shall be maintained. On the other hand, it grants needed rental adjustments to landlords with a minimum of delay and red tape and it takes a realistic view of the rising cost of living for the landlord.

It protects the tenant from unjust eviction. But it also protects the landlord from the immoral or destructive tenant and it sets forth in detail many grounds on which eviction is both just and legal.

Currently, the Federal rent stabilization program is in effect in about seven million housing units within every state except New York. Outside the continental United States the program operates in Alaska and Puerto Rico. Approximately 23 million Americans live in these controlled units. About six-sevenths of that total, about 20 million people live within the 115 critical defense housing areas.

Congress' latest action makes it necessary for the local governing bodies in the normal or non-critical areas—whether you call them city councils, town boards, boards of selectmen, county supervisors or commissioners, parish or township authorities—to specify by resolution or referendum before September 30 that the Federal program should continue until April 30, 1953. If no action is taken before September 30, these local governing bodies will have no further opportunity to continue the program.

In the critical areas, the program continues until April 30, 1953. The critical defense housing areas were so certified by the Secretary of Defense and Director of Defense Mobilization because a rush of wartime industrial workers or a substantial influx of military personnel had brought about housing shortages and threatened to send rents upward sharply. The provision for continuance of the program in these areas is easy to understand.

Unfortunately, large portions of the normal areas have housing problems quite as critical in many cases but due to technicalities in the law they have been as yet unable to obtain certification. Since the normal areas include most of the nation's large industrial cities this is no small factor.

We in Washington have no illusions that we can write from our desks regulations that will apply to every situation in every community throughout the country. That is why we rely upon local residents, your neighbors, to suggest modifications of the program to suit the needs of their own localities. If the recommendation is not itself contrary to the very law that has established the program, it has an excellent

opportunity of being adopted. In fact, last year, 99 out of every hundred such recommendations actually were adopted and put into effect.

One of the most important duties of a Rent Advisory Board is to advise us if the housing shortage in its locality has been met and the program is no longer needed. If investigation reveals this is so, Federal rent controls end in that section. In effect, with the help of the Boards, we are attempting to comply with the wishes of the community on rent matters to the utmost extent consistent with obeying the general mandate of regulation we have received from Congress.

One final word. The national housing shortage affects the happiness of millions of people. They can never be faceless automatons, mere names and addresses to us. If you could read the mail that floods into the national office, or the 200 local offices, you would have no doubt of that. To meet all these problems and attempt to solve all these tragedies satisfactorily requires a wisdom more than human. But every person connected with the administration of rent controls understands his responsibility to all those people, and does his best to fulfill it.

IN SUPPORT OF U.N.

THE National Council of Catholic Women joined with 19 other national women's organizations in presenting the following statement to Ambassador Ernest A. Gross at the U. S. Mission to the United Nations on June 23.

"The undersigned American women's organizations welcome the establishment of the Disarmament Commission at the Sixth Session of the United Nations General Assembly. We wish the Disarmament Commission every success in its long and difficult task of developing comprehensive, coordinate plans, under international control, 'for the regulation, limitation and balanced reduction of all armed forces and all armaments, for the elimination of all major weapons adaptable to mass destruction and for the effective international control of atomic energy to ensure the prohibition of atomic weapons and the use of atomic energy for peaceful purposes only.'

"Though it may take many years to achieve any substantial reductions in armaments, we commend this new, realistic approach to the disarmament problem, representing, as it does, a compelling desire for a radical limitation and reduction of all armed forces and armaments. We are heartened by the progress which is being made in the United Nations in the development of new methods of peaceful settlement of disputes and in the development of practical techniques for collective action against aggression. We

consider that all these efforts will bring us nearer to the time when a comprehensive program for disarmament may be put into effect.

"We recognize that armaments, necessary as they are until greater security against aggression has been achieved, will not of themselves bring about peace and stability. We are keenly aware that increasing emphasis should be placed on moral and spiritual values. We recognize the continuing need to alleviate the all too prevalent conditions of hunger, ill health, poverty and illiteracy which are the breeding places of unrest and strife. In the belief that measures for economic and social betterment contribute to peace we commend the programs for equitable land reform and economic aid to under-developed areas.

"One of the basic policies of all our organizations, which have long worked for peace, is support of the United Nations as a means of strengthening world peace and freedom. The combined membership of our organizations numbers more than 26,000,000. Each woman has a share in the formation of her organization's policies. Each woman within her organization elects her leaders who serve for fixed terms. Each of our organizations develops its policies separately, through democratic procedures, and, through cooperation, we have been able to advance our individual objectives.

"We reaffirm our belief in the principles of the

United Nations Charter, including the obligation of Member nations to assist, by collective measures, victims of aggression and to refrain from aggression or assistance to aggressors.

"We realize that a peaceful world cannot be built in a day, or a year. We are fully aware of the obstacles which lie in the path of international co-operation and of the need for patience, for understanding of the views of others and for unflagging

efforts towards just and peaceful settlements. We are determined that these obstacles should not discourage us but that they shall serve as a challenge to our faith in the principles of the United Nations.

"Our organizations should increase our efforts to inform the American people about the constructive achievements of the United Nations, as we dedicate ourselves anew to the ceaseless endeavor to achieve peace with freedom."

GODLINESS AND CITIZENSHIP

Superior . . . "Educating for Godliness and Citizenship," theme of the 3rd annual convention of the Superior D.C.C.W., well expresses the underlying thought in diocesan conventions held during the summer. Eight hundred women were registered for the meeting, June 18, in Rhinelander. Pontifical Mass opened the day and five workshops followed. Resolutions were adopted on modesty in dress, alertness to indecent literature on newsstands, upholding the ideal of Catholic education, and encouragement of religious vocations. The convention was addressed by Most Rev. Albert G. Meyer, Bishop of Superior; Rev. Irving F. Klister, spiritual moderator of the Council; and Mrs. Frank R. Traznik, national chairman, Committee on Home and School Associations. Mrs. John Wipperfurth was elected president to succeed Mrs. T. R. Patterson. Bishop Meyer presented to Mrs. Mathilda Rose Potting the medal honoring her as Catholic Mother of the Year for the Diocese of Superior.

St. Paul . . . Emphasis was placed on better citizenship by the St. Paul A.C.C.W. 20th annual convention, held May 13. Most Rev. Albert G. Meyer, Bishop of Superior, made a plea for parental guidance of youth in their choice of vocations. His Excellency said: "Youth needs help in finding its place in community life and assurance of genuine parental interest. As serious consideration should be given to the vocations of boys and girls as to their recreation and comforts." A panel discussion on UN was led by Mrs. G. H. French, archdiocesan council international relations chairman, with Miss Catherine Schaefer, UN observer for the N.C.W.C., as evaluator. Miss Schaefer was guest speaker at the luncheon. The meeting was held under the leadership of the President, Mrs. Arthur E. Dornbach.

Harrisburg . . . Pontifical Mass celebrated by Most Rev. George L. Leech, Bishop of Harrisburg, opened the 27th annual convention of the Harrisburg D.C.C.W., June 25. His Excellency also addressed the meeting. The National President, Mrs. Gerald B. Bennett, spoke on "The Responsibilities of Christian Womanhood." Other speakers included Rev. John R. Schlicht, C.S.Sp., of Duquesne University, Pittsburgh; Hon. Huethe F. Dowling, Harrisburg district attorney; and Miss Catherine Schaefer, assistant to the General Secretary,

N.C.W.C., for UN Affairs and consultant to the N.C.C.W. Committee on International Relations. Mrs. Bernard Wert was elected president, succeeding Miss Pauline Callaghan.

Cincinnati . . . The President of the Cincinnati A.C.C.W., Mrs. Frank Graziano, presided at the archdiocesan convention held June 26. Rt. Rev. Msgr. William J. Gauche, spiritual moderator, discussed the reorganization of the A.C.C.W., proposed for the coming year. Four workshops were held. Leaders of these discussions were: Youth—Rev. Earl Whalen, archdiocesan director of youth; Family Life—Rev. Joseph V. Urbain; Legislation—Miss Gertrude M. Bonholzer, legislative chairman of the Dayton Council of Catholic Women; Public Relations—Robert L. Otto, radio news commentator.

Marquette . . . The 4th annual convention of the Marquette D.C.C.W. was held July 19 in conjunction with the 3rd regional conference of the National Laywomen's Retreat Movement. The meeting opened with Pontifical Mass. Most Rev. John J. Wright, Bishop of Worcester and episcopal chairman of the Retreat Movement, spoke on "What a Retreat does for the Church." His Excellency called retreat houses "seminaries for lay people that provide the prayerful motivation, the solid instruction needed by them in order to ably work all things in Christ." The Daily Mass Crusade Committee presented two tableaux depicting Our Lady of Fatima and the promises of the Sacred Heart to St. Margaret Mary Aloccoque. Most Rev. Thomas L. Noa, Bishop of Marquette, offered the closing prayer. The convention reelected Mrs. John Root president.

International Federation of Catholic Alumnae . . . The keynote address of the convention of the I.F.C.A., held in New York August 19-22, was given by Most Rev. Patrick J. McCormick, rector of the Catholic University of America and honorary president of I.F.C.A. His Eminence, Francis Cardinal Spellman, Archbishop of New York, presided at the Pontifical Mass, at which Most Rev. Thomas J. McDonnell, Coadjutor Bishop of Wheeling, preached. A feature of the convention was a program devoted to the Bureau of Sisters' Scholarships, which has aided 1300 Sisters in their studies.

In addition to this service, the bureau in 1951 inaugurated annual scholarships to the Catholic University Summer School for a sight saving and Braille teachers course. Twelve such scholarships were awarded in both 1951 and 1952.

Kappa Gamma Pi . . . Approximately 300 new members were named to Kappa Gamma Pi this year, bringing the total membership to 6,800. Members are selected from the 90 colleges affiliated with Kappa located in the United States, Canada and Puerto Rico.

The National President of Kappa Gamma Pi, Mrs. Edwin G. Eigel, recently visited for the second time this year affiliated colleges and chapters in the East. Her trip included participation in the national convention of the International Federation of Catholic Alumnae in New York.

Ladies Auxiliary, Knights of St. John . . . Mrs. Clara Renner of Columbus, Ohio, was reelected head of the Ladies Auxiliary, Knights of St. John at the recent joint convention of the Knights and their Auxiliary held in Indianapolis. The delegates were welcomed by Most Rev. Paul Schulte, Archbishop of Indianapolis, and the Supreme Spiritual Director of the Knights, Most Rev. James E. Kearney, Bishop of Rochester, delivered the sermon at the Solemn Mass opening the deliberations.

Theta Phi Alpha . . . The 19th biennial convention of Theta Phi Alpha, held in Chicago, June 29-July 1, opened with Mass in the chapel of Loyola University, at which His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, presided. The Siena Medal, awarded annually by the Sorority to an outstanding Catholic woman, was presented to Dr. Elizabeth Salmon of Fordham University, the first woman president of the American Catholic Philosophical Association, for her contribution to social, philosophical and educational life.

PAPAL HONORS

The outstanding work for the Church in the Southwest of the three San Antonio A.C.C.W. Presidents has been recognized by His Holiness Pope Pius XII with the award *Pro Ecclesia et Pontifice*. This honor has been conferred on Mrs. Enrico Liberto, former A.C.C.W. president and present N.C.C.W. provincial director; on Mrs. M. W. Carrico, present Archdiocesan Council president; and on Mrs. Terrell Bartlett, first president of the San Antonio Council.

Honors have also been bestowed on leaders of the Corpus Christi D.C.C.W. with Mrs. James R. Dougherty, diocesan council president, being raised from Lady of the Holy Sepulchre to Lady Commander, and the former D.C.C.W. President, Mrs. W. L. DeRoche, and the Brownsville Deanery Council President, Mrs. J. K. Wells, named Ladies of the order.

WITH OUR NATIONALS

Catholic Daughters of America . . . The 24th biennial national convention of the CDA, held at Lake Placid, N. Y., July 7-11, returned all officers and directors to office for their second term of two years each. The convention launched the golden jubilee year dedicated to the Spiritual Reawakening Crusade and in donations of \$50,000 voted, allocated \$18,500 toward a project for women that would be "feminine in nature, Catholic in action, and national in scope." Ten thousand dollars was voted to assist the Holy Father's world-wide program of charities and another \$10,000 was allocated to the Catholic Church Extension Society. Dr. Lulu M. Spilde, chairman of education, announced that 34 summer school scholarships were established at the Catholic University of America this year for Religious studying Braille in preparation for teaching sight saving classes, whereas last year only two scholarships were provided.

Christ Child Society . . . Miss Mary Merrick, founder of the Christ Child Society, was honor guest at the dedication of the new \$50,000 Christ Child Girls Camp at Island Creek, Calvert County, Md., by Most Rev. Patrick A. O'Boyle, Archbishop of Washington. The camp will offer four two-week camping periods with a program of swimming, organized games, music, arts and crafts.

Daughters of Isabella . . . The first national convention of the D. of I. to be held in Canada since 1933 met in Toronto August 9 to 16. The convention, which was attended by 2,000 representatives of the 100,000-member organization, opened with Solemn Pontifical Mass celebrated by His Eminence, James Cardinal McGuigan, Archbishop of Toronto. Mrs. Helen T. Howard of Columbus, Ohio, was unanimously elected national regent to succeed Mrs. Carolyn B. Manning who announced her retirement after serving for 13 years.

Holy Cross Alumnae Association . . . *Family Portraits*, the story of the first Catholic alumnae group formally to organize in the United States, is now off the press. Written by Marion McCandless, a member for all but 17 of the 70-year life of the Holy Cross Alumnae Association and its president from 1911 to 1913, this book presents not only a picture of St. Mary's College over the years but also a pattern for collaboration between colleges and their alumnae. Holy Cross graduates will read it with nostalgic interest; others will see in it the development of Catholic higher education for women and the increasingly important place of the alumnae association. The book is published by St. Mary's College, Notre Dame, Indiana.

NATIONAL COUNCIL CATHOLIC MEN

Indecent Literature—Fact Sheets
—Film Information Service—From
the Field—Radio and Television

INDECENT LITERATURE

DIOCESAN Councils of Catholic Men or other diocesan-wide organizations of men affiliated with N.C.C.M. in Boston, St. Louis, New Orleans, Detroit, San Antonio, Paterson, Toledo and others are actively responding to a special call from national headquarters for cooperation in a campaign against indecent literature and other printed matter.

N.C.C.M. has also asked for samples of indecent magazines, sexy and otherwise objectionable pocket-size books, off-color comic books and pornographic literature of all kinds.

N.C.C.M., represented by its Executive Secretary, Martin H. Work, is closely cooperating with a Congressional Committee, set up under House Resolution 596 to investigate the vast traffic in obscene printed matter and related material flooding the country. Hearings are scheduled to start the latter part of September and the Committee needs samples to show the kind of filth that is now going into public and private schools and homes.

The resolution which authorized the Committee was introduced by Congressman E. C. Gathings of Arkansas, now chairman of the new investigating body. General Counsel for the Committee is H. Ralph Burton, Washington attorney and experienced investigator.

Mr. Gathings said that he displayed in Congress an impressive set of samples sent him by N.C.C.M. and Resolution 596 was passed immediately.

N.C.C.M. is continuing to work closely with the Committee. It has kept affiliates informed by special "Alerts" and information memos. Everything is being done to help prepare for dignified, business-like and effective hearings this month. Neither the Committee nor N.C.C.M. wants to see them turned into a farce and joke such as happened to the recent radio and TV Committee hearings which were supposed to investigate the quality of the programs being piped into American homes.

The call is now out for more samples—this time to be used at Committee hearings.

"N.C.C.M. would much prefer to ask you for some old Currier and Ives prints," said Mr. Work, "but the facts of life are calling for something else right now."

"Here is an important opportunity for you and every decent American to cooperate in a powerful country-wide, Government-backed attempt to attack this problem from a national level—to throw the spotlight on the publishers and syndicated distributors of offensive literature—to arouse public opinion behind city and county enforcement authorities responsible for civic morality."

Mr. Work asks that samples be sent to him, marked "Confidential," at N.C.C.M. headquarters, 1312 Massachusetts Avenue, N.W., Washington 5, D.C. Be sure to tag each with the name and address of the seller.

FACT SHEETS

The August-September issue of *Catholic Men* contains a Fact Sheet entitled "The Miracle Case," the popular name for the legal action of *Burstyn v Wilson* recently decided by the U.S. Supreme Court.

The case involved a motion picture "The Miracle" the story of which is a shocking mockery of the Virginal Conception of Our Lord.

The New York State Board of Regents had banned the film on the grounds that it was sacrilegious. The State Courts upheld the Board and the case went on appeal to the U. S. Supreme Court on the constitutional question of freedom of speech and press.

By a unanimous decision the Supreme Court overruled the New York decision, holding that the term "sacrilegious" is so broad that it is not a sound basis for censorship.

The case is extremely important because the deci-

sion of the Supreme Court has launched a drive to end all censorship of moving pictures.

George Reed of the N.C.W.C. Legal Department, who prepared the Fact Sheet, points out that now the whole question of decency in motion pictures must be fought in the forum of public opinion.

Fact Sheets are a service of N.C.C.M. to individual Catholic men and organizations of Catholic men for the purpose of helping to build up an informed and articulate laity.

Also in the August-September number of *Catholic Men*, the arguments for and against rent decontrol are given in the form of parallel articles. The "pro" article is by Joseph W. Lund, president of the National Association of Real Estate Boards, while the "con" is by Tighe E. Woods, director of Rent Stabilization, Washington, D.C.

In its editorial for the month *Catholic Men* points out that there are moral questions involved in rent control and that Catholic men should make it their business to take an active part in either allowing controls to stop or to be continued, depending upon the facts in the particular locality in question. Under

a law passed by the 82d Congress rent controls may expire September 30.

A third item on rent control in the same issue is a series of questions intended to stimulate a profitable discussion of the subject at a formal or informal meeting of men of the parish or fraternal or social organization.

FILM INFORMATION SERVICE

The initial response to the new N.C.C.M. Film Information Service has been most gratifying, as more than 400 individual and group memberships in the Service have been received to date. The Service, established in June of this year to review and catalog all 16 mm religious films suitable for use by Catholics, has been acclaimed by TV station executives, educators, laymen and members of the clergy. Five of the largest distributors of religious films have not only subscribed to the Service, but have complimented N.C.C.M. on meeting so evident a need.

One of the features of the Service is its monthly bulletin, *Close-Up* which contains four complete film reviews, an article intended for Catholics interested

in using films and a bibliography of other articles appearing in Catholic and secular publications.

The films reviewed are available for immediate parish showings and in most instances have been cleared for use on television. This is of particular interest to local Catholic telecasters who wish to locate appropriate films for showing on Catholic TV programs. As the number of television stations increase (the industry predicts 1,500 new stations within the next 5 years) the Service will become that much more important.

In order to cover the cost of printing and mailing of *Close-Up*, the membership fee has been established at \$2.00 per year.

FROM THE FIELD

The St. Louis Archdiocesan Council of Catholic Men will sponsor a weekly half-hour radio program on Station KWK, starting Sunday morning, September 7. The program will be conducted by laymen with Walter Stay, chairman of the Archdiocesan Radio-Press-Screen Committee, in charge.

In addition to the talk the program will contain a short broadcast of Catholic news and an explanation of the work of the Archdiocesan Council of Catholic Men. Various Catholic choirs will furnish the music.

The following subjects are scheduled for the first ten weeks: "Why Catholic Schools;" "The History of Education in America;" "The Purpose of Life;" "Choosing Your Vocation;" "The Obligations of a Husband;" "The Obligations of a Father;" "The Obligations of Citizenship;" "The Obligations to Civil Authority;" "The Obligations of Management;" "The Obligations of Labor."

The program on "The Obligations of Citizenship" will be given immediately before the national elections in November, while the one on "The Obligations to Civil Authority" will be on the week following.

The annual convention of the A.C.C.M. has been set for November 16.

The San Antonio A.C.C.M. reports that the Catholic Laymen's Forum has assumed charge of the annual Mass Rally conducted in the Municipal Auditorium. This year the rally will be on October 1 as part of the celebration of Catholic Bible Week.

The Forum will also conduct a Political Institute in October under the co-chairmanship of Drs. L. Mai

and S. Greenberg and under the sponsorship of the Antonians. The Antonians are a Catholic luncheon club of business men.

A lecture on "Catholicism and American Freedom" by Professor James O'Neil is being sponsored by the Forum.

The Toledo D.C.C.M. has started a prayer campaign for an increase in religious vocations. The Diocesan Committee on Youth and Family Life in a bulletin to parish representatives recommended that a new prayer for vocations be recited publicly in the parish churches after the monthly corporate Communion of the Holy Name Society.

The Detroit A.C.C.M. has appointed Richard Hobbs chairman of a committee to work with representatives of the diocesan schools and others in cooperation with Catholic Audio Visual Education to make use of a reasonable proportion of the TV channels in 242 communities throughout the country reserved by the Federal Communications Commission for non-commercial, non-profit educational purposes. The options on these available spots must be picked up before April, 1953.

Among archdioceses and dioceses which are establishing Councils of Men this season are: Boston, Cincinnati, San Francisco and Springfield, Illinois. Field assistance has been or will be given by Martin H. Work, N.C.C.M. Executive Secretary, or some member of the Washington headquarters staff. Mr. Work will address the 26th convention of the National Council of Catholic Women in Seattle on September 20-24.

Radio and Television, page 19

National Catholic Youth Week

Theme: **Unity . . .**
Sanctity . . .
Action . . .

OCTOBER 19 to 26 is set aside for National Catholic Youth Week this year. This is the second annual nation-wide observance sponsored by the Youth Department, N.C.W.C. Following the policy established last year, the celebration will end on the Feast of Christ the King, Sunday, October 26.

The Purpose of the Observance. The people of America are becoming more concerned each day over the need of sound youth programs. The Church in America is making an invaluable contribution to the nation with its variety of youth programs. The programs include those sponsored directly by the Church authorities and those sponsored by Catholic lay organizations. Therefore, it is the purpose of the observance to focus the attention of the nation on the contribution that is being made by the Church and its youths.

The Name of the Week. Last year, in the first of the annual observances, the name was National C Y O Week. For many Americans, Catholic and non-Catholic alike, the term C Y O has the connotation of athletic programs, primarily, and limited, quite often, to grammar or high school youths. Furthermore, the term seemed to limit thinking to those groups that bore that name and no other. The name was meant to include all Catholic youth organizations. This year *Catholic Youth Week* conveys the idea that all Catholic youth programs, no matter what the name, are encompassed in the celebration.

The Points of Emphasis. There are three main ideas that the celebration is striving to promote:

- a. That there is a notable progress in Catholic youth programs from those that are primarily recreational (athletic) to those that are spiritual and educational as well—designed to produce *leaders* for the Church, the parish, the community, the nation.
- b. That the Church's youth programs now serve a wide range of ages: from 7 to 27.
- c. That Catholic youth organizations serve some 6,000,000 American youth of all races and colors. Even many non-Catholic youth are permitted to take advantage of the training provided by these programs.

The Interpretation of the 1952 Theme: The theme, "Unity . . . Sanctity . . . Action . . ." lends itself well to both a patriotic and spiritual interpretation. In the official poster, for example, the colors red, white, and blue are used. The "U S A" of the three words is emphasized. The outline of the map of the United

States is seen behind the figures of a young boy and girl. The three words characterize the contribution that Catholic youths are making to the nation.

Unity. Although there is a variety in the names and approaches of the programs, organizations and movements, there is a basic *unity* of purpose: the development of leaders, citizens of heaven and the United States; all are characterized by a common set of ideals.

Sanctity. The core of Catholic youth programs is the striving for goodness and holiness; also, development of character, and education for adherence to law: God's Law and the laws of the nation, state and community.

Action. The *unity* of purpose and faith, plus the hoped-for *sanctity* of these young Americans should necessarily be expressed in *action*. Therefore, we find our youth groups participating in projects not only for the parish, institution, the diocese, but also in civic projects: Civil Defense, blood donor campaigns, assistance to the needy at home and abroad. But the great contribution is *leadership for good* in the community, state, and nation.

Participants in Catholic Youth Week. Plans are under way for a message from Pope Pius XII to the Catholic Youth of the United States. President Truman is slated, also, to issue a message for the Week. Governors of the states are expected to issue proclamations, as are the mayors of numerous cities throughout the nation. The Ordinaries of many archdioceses and dioceses make use of the opportunity to issue Pastoral Letters or similar pronouncements. National and local civic leaders are contacted for statements on the contribution of Catholic youth programs.

Newspapers, news services, magazines and columnists are offering encouraging cooperation.

The radio and television networks, program directors of key stations, and noted entertainers and programs are participating.

But mainly, the youths themselves, with rallies, "open houses," Holy Hours in the cathedrals and parish churches throughout the country, united prayers for peace and the men and women in the service, proposed daily assistance at Mass and reception of Holy Communion through the Week, will take part in state and local observances.

Of special note, too, is the whole-hearted cooperation of the other departments of N.C.W.C.

The Scope of the Youth Programs Served Directly from the Youth Department, N.C.W.C. There are three general areas served directly from the Youth Department: 1) The National Council of Catholic Youth; 2) The

Diocesan Youth Bureaus; 3) The National Catholic Camping Association.

Within the framework of the new National Council of Catholic Youth (formed October, 1951) are the National Federation of Catholic College Students for Catholic students on the campuses of Catholic colleges and universities, the new National Federation of Diocesan Catholic Youth Councils (formed October, 1951) that federates the young adults of the diocesan youth programs, usually referred to as "CYO," and the National Newman Club Federation that serves groups of Catholic students on the campuses of non-Catholic colleges and universities.

The Diocesan Youth Bureaus are served by the Youth Department. In the past year the nation was divided into regions based upon the ecclesiastical provinces, with Regional and Associate Regional Directors appointed by the Episcopal Moderator of the Youth Department, Archbishop John J. Mitty, D.D.

The National Catholic Camping Association is also new. It is designed to be of service to the some 400 Catholic camps in the United States.

Other Youth Organizations and Movements. Besides the councils, federations and associations named above, there are six national youth movements that have some form of affiliation or plan of cooperation with the Youth Department: Boy Scouts of America, Campfire Girls, Columbian Squires, Daughters of Isabella, Girl Scouts USA, and the Junior Catholic Daughters.

Numbered among the youth movements forming the total picture of the contribution of Catholic youth programs to the nation, and having no official affiliation with the Youth Department, are: The Blue Army, the Christophers, the Fighting 69th, the Junior Holy Name, the Legion of Mary, the Sodality of the BVM, the Young Christian Students, and the Young Christian Workers.

Catholic Youth Week Materials. Groups or individuals interested in sponsoring local observances or projects may obtain a Free Youth Week Kit by writing the Youth Department, N.C.W.C.

ON RECITING THE ROSARY ESPECIALLY DURING THE MONTH OF OCTOBER

Anyone desiring to promote recitation of the Rosary during October has in this small folder the best possible means—a moving encyclical Epistle by His Holiness Pope Pius XII, issued September 15, 1951. Available at 5 cents singly: \$2.00 per 100; \$14.00 per 1000 copies, plus postage.

National Catholic Welfare Conference
1312 Mass. Ave., N.W. Washington 5, D.C.

Sixteen Encyclicals and Pronouncements of Pope Pius XII

Sixteen individual pamphlet publications by His Holiness Pope Pius XII on: The Mystical Body, Function of the State, the Church in the U.S., Biblical Studies, the Sacred Liturgy, False Doctrines, Holiness in Priestly Life, the Assumption

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\$2.50 plus postage

N.C.W.C. Publications Office—1312 Mass. Ave., N.W., Washington 5, D.C.

RADIO

N.C.C.M. radio programs for September are as follows:

THE CATHOLIC HOUR (NBC 2:00-2:30 P.M., EDT Sundays)

Rev. Lawrence J. Riley, professor of Moral Theology, St. John's Seminary, Brighton, Mass., will speak on "The Call to Sanctity." Weekly titles: Sept. 7—"Imitation;" Sept. 4—"Intercession;" Sept. 21—"Resoluteness;" Sept. 28—"Nourishment." Music by the Choir of the Mission Church, Roxbury, Mass.

THE CHRISTIAN IN ACTION (ABC 11:30 A.M.-12 Noon, EDT, Sundays)

Very Rev. Msgr. Anthony J. Brouwers, director of the Propagation of the Faith for the diocese of Los Angeles, will speak on world missions under the title "There is a World to Conquer." Weekly titles: Sept. 7—"A Fire Let Loose;" Sept. 14—"The Conquest of the World;" Sept. 21—"The World to be Conquered;" Sept. 28—"The Old Dream and the New Dreamers." Music will be featured by the well-known Bob Mitchell Boys' Choir.

FAITH IN OUR TIME (MBS 12:45-1:00 P.M., EDT, Thursdays)

Presents the Rt. Rev. Philip J. Furlong of the Church of St. Thomas More in New York. He will speak on "Education for Living" and his weekly titles will be: Sept. 4—"The School and Today's World;" Sept. 11—"Teacher and Student;" Sept. 18—"Parent and Teaching;" Sept. 25—"Years After School."

TELEVISION

Continuing its explanation of The Church Visible, N.C.C.M. will present a series of four television programs during the month of October explaining some of The Sacramentals over the NBC-TV Sunday religious feature, "Frontiers of Faith."

Featured in the role of narrator for the series will be the Reverend Michael F. Mullen, C.M., of St. John's University, Brooklyn, New York.

The Sacramentals to be explained and dramatically portrayed during this series will be The Sign of The Cross, Holy Water, Medals and Family Blessings. The Catholic Actors Guild will provide the performers for the programs, which will originate from NBC-TV studios in New York City.

Month by Month with N.C.W.C.

Recent Episcopal Changes—

Kansas City in Kansas, Raleigh and Richmond

The Diocese of Kansas City in Kansas has been raised to an Archdiocese and made a new ecclesiastical province embracing the State of Kansas. This includes as Suffragan Sees the Dioceses of Wichita, Salina and Dodge City, all of which were formerly in the Province of St. Louis.

At the same time the Holy See elevated Bishop Edward J. Hunkeler of Kansas City in Kansas to an Archbishop and named His Excellency Metropolitan of the new province.

Archbishop Hunkeler was named Bishop of Kansas City in Kansas in April, 1951. Prior to that he had been Bishop of Grand Island, Nebraska, for nearly six years. He was ordained on June 14, 1919, and served as rector of St. Cecilia's Cathedral, Omaha, and as vicar general of the Diocese of Omaha prior to his appointment as Bishop of Grand Island.

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The Holy See also has named Monsignor James J. Navagh, a priest of the Diocese of Buffalo, to be Titular Bishop of Ombi and Auxiliary to Bishop Vincent S. Waters of Raleigh, N. Car.; and Very Rev. Joseph H. Hodges, director of the Diocesan Missionary Fathers of the Diocese of Richmond, to be Titular Bishop of Rusadus and Auxiliary to Bishop Peter L. Ireton of Richmond.

For the past twelve years Bishop-elect Navagh has been director of the Missionary Apostolate in the Diocese of Buffalo. He was born in Buffalo, April 4, 1901, and was ordained there December 21, 1929. He has held pastoral assignments through the years as well as directed the Missionary Apostolate and taught pastoral theology to the young priests of the Diocese of Buffalo.

Bishop-elect Hodges was born October 8, 1911, at Harper's Ferry, W. Va. Following studies at the North American College in Rome, he was ordained there, December 8, 1935. Since ordination he has been assigned to parishes of the Richmond Diocese and also been director of the Diocesan Missionary Fathers since 1945. Bishop-elect Hodges has served also in several diocesan offices.

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Sincere good wishes and congratulations are extended to Archbishop Hunkeler and Bishops-elect Navagh and Hodges.

"NCCS in World War II"

An interesting and factual study of the National Catholic Community Service under the above title has just been published in book form by the Catholic University Press, Washington, D. C. Its author, Rita L. Lynn, M.S.S.W., Ph.D., has caught the motivating spirit of NCCS and given a telling account of the many problems met and resolved. The founding of the National Catholic Community Service, its relation to the USO, its early organization, program, operation, personnel, and its termination as a war-service organization and future place as a peace-time activity—each is satisfyingly presented. A summary chapter points up the foregoing detailed facts, and charts and citations illumine the text. It is documented throughout, and an appendix and an index aid the reader to reach easily desired details.

The book is available from the Catholic University Press at \$3.50 a copy plus postage.

Father Donald McGowan Named Monsignor by Holy See

Rank of a Domestic Prelate with the title Right Reverend Monsignor is the honor recently conferred by Our Holy Father on Father Donald A. McGowan, director of the Bureau of Health and Hospitals, Social Action Department, N.C.W.C. Monsignor McGowan, a priest of the Archdiocese of Boston, is a national figure in the health and hospital fields. Besides his connection with N.C.W.C. he holds, and has held, many other offices in his special field, both Catholic and secular. He was ordained in Rome in 1933 and accepted his N.C.W.C. post in 1948.

New Family Life Booklets

Two new booklets entitled "Your Home, a Church in Miniature" and "Marriage Counseling" have been issued by the Family Life Bureau of the National Catholic Welfare Conference. Both consist in the main of talks given at meetings which the Family Life Bureau sponsored or participated in. They are the second booklets issued under their respective titles in a continuing series. Their cost is 20¢ and 25¢, respectively.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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